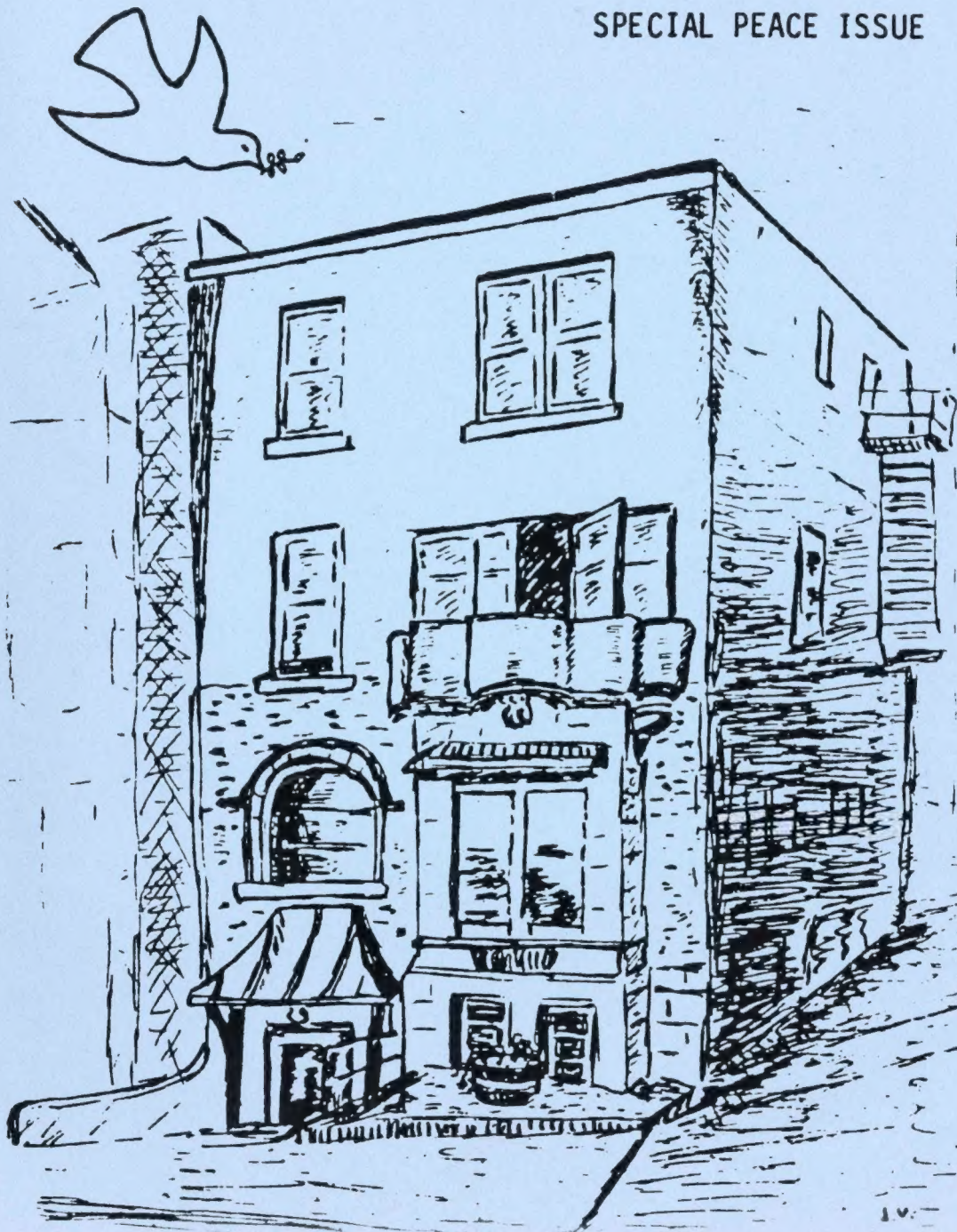


Le Bulletin/Newsletter

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1987

SPECIAL PEACE ISSUE



NOUS VENONS D'APPRENDRE LA MORT DE SUZANNE LAMY. LE MOUVEMENT
EXPRIMER ICI TOUTE NOTRE DOULEUR.

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The Newsletter welcomes submissions of announcements,
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Manuscripts must be typed and double-spaced. Drawings,
Designs or cartoons must be in black and white. Enclose
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Cover by Jo Vellacott

FFMINISTE AU QUEBEC A SUBI UNE GRANDE PERTE, NOUS TENONS A

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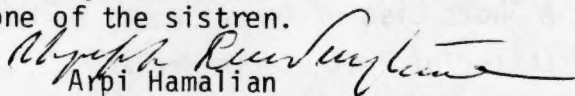
"Jo Vellacott: A present more than we expected"

It is with love and affection that we modestly dedicate this issue of the Newsletter to you - Jo Vellacott. A ghanaiian proverb describes my own feelings on the occasion of my first meeting with you and the beginning of a new friendship with you in January 1986: "Something life dashes you for nothing, a present more than you expected."

When I arrived at the Institute I expected to find new acquaintances, new colleagues and some old ones, new students and some old ones, but I was overwhelmed when I realized that I had found a new colleague who became a friend and an old friend in a few days.

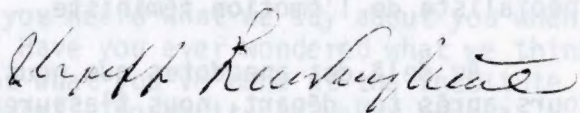
Although I have travelled extensively around the world, few places in the world have been more emotionally loaded or more intellectually challenging for me than the Institute. This is where I watched you set the example of leadership by giving of your time, creative talents, knowledge, property and love with sincerity, without making a parade of these precious gifts. You who felt keenly the sting of patriarchal structures at the university, responded by being unfailingly generous to students and colleagues, teaching us to seek honour where a woman should find it. Therefore, today, we want you to know that (as Somali women sing for the hero who returns home having fought the good fight)"you win the victory and glory and the songs of praise" from all of us at the Institute.

Soon you depart. May your way lead you to greener pastures, may you travel in the peace of the feminist faith and may you return to the Institute and to us as often as you feel like it. We would like you to know that this is your home away from home for you, who never failed us in our weakness, are truly one of the sistren.


Arpi Hamalian
Principal, Simone de Beauvoir
Institute and Women's Studies
Programmes

"Jo Vellacott: Une féministe, une pacifiste et une amie incassable".

par Arpi Hamalian



Avec beaucoup d'amour et d'affection nous t'offrons ce modeste résultat de nos efforts collectifs, ce numéro spécial du Bulletin de l'Institut. Ainsi, nous espérons que tu emporteras seulement les bons souvenirs dans ta valise.

Mais c'est nous qui garderons les meilleurs des souvenirs des temps privilégiés que nous avons partagés avec toi au cours de ton bref séjour avec nous. On t'appelait Jo Vellacott mais toi tu t'appelais pacifiste et féministe, étant engagée sur un long chemin ardu vers un monde meilleur c'est à dire juste.

Le bout de chemin parcouru à l'université sur ce long itinéraire que tu t'es tracé n'a pas été toujours facile. Les structures patriarcales dominantes ont essayé de détourner ton attention, tes efforts et ton progrès à plusieurs occasions. Mais comme par miracle tu as réussi à refuser les tentations des solutions faciles, tu as au contraire poussé l'audace en affirmant en public d'une voix claire, haute et forte les plaisirs troublants de ton rôle d'initiatrice des générations nouvelles d'étudiantes et de collègues féministes et pacifistes.

C'est ainsi que chacune de nous a des histoires bêtes et méchantes et toujours absurdes de la grande croisade vers le pacifisme dans laquelle nous nous sommes engagées avec toi. A moins de réaliser qu'on s'aime d'amour et d'amitié notre collaboration serait incompré-

hensible. C'est ainsi que les histoires des splendeurs de ce cheminement dépassent de loin les misères et tu resteras pour nous la magicienne de l'atmosphère pacifiste et la spécialiste de l'émotion féministe.

Au delà des anecdotes que nous nous raconterons toujours après ton départ, nous t'assurons en te disant au revoir que nous continuerons de véhiculer le même espoir fondamental et incassable que tu nous a inspiré d'un monde juste, où la paix est souveraine et la spécificité de chaque être humain pourra enfin être reconnue.

Nous sommes fières de t'avoir connu et de t'avoir accompagné un bout de chemin dans ta longue marche vers la paix et la justice. Il existe parmi nous celles qu'un rien abîme et qui courent le risque de se briser quoi que l'on fasse pour ou contre elles. D'autres par contre paraissent invulnérables. Mais tu nous a aimées toutes à ta façon et d'après nos besoins individuels. Alors aujourd'hui le moment est enfin arrivé pour nous de te laisser partir vers les nouvelles frontières mais aussi le moment est venu pour nous qu'on te chante à l'unisson et à notre façon québécoise:

"C'est à ton tour de te laisser parler d'amour - chère Jo."



A Letter to Jo

Are you aware that we speak of you often when you are not there? Have you heard what we say about you when your back is turned? Have you ever wondered what we think of you, your ideas and what you've done at the Institute over the past five years? Though it has never been a secret we would like to express these feelings now.

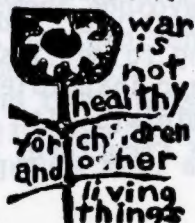
Of the many words that could be used to describe you we believe the word example to be all encompassing. Example as in example of integrity in acting according to one's principles; example of warmth, love and kindness; and example of understanding ranging from help with our term papers to your sympathetic ear in relation to our personal lives.

Speaking of our lives, many of us think that you have changed them. We wouldn't say this lightly; we truly believe you have made us better people by teaching us about who we are, by explaining how history, peace and non violence relate to us, by treating us as equals and by telling us we can do whatever we want and making us believe it.

Did you know that many of us have gone out of our way to take the courses you are teaching?

We need what you have to offer. So will the ones you touch in the future.

We will miss you...



Love a thousand times,
Christiane Savard
Jeannie Corrigan
Christiane and Jeannie
on behalf of your present and
former students.

Guest editorial: Jo Vellacott

Peace and Politics

I appreciate being asked to write the guest editorial for this "Peace Issue" of the Newsletter. It would be a wonderful occasion on which to distill the quintessence of all my learning and experience here during the past five years, if I were so minded. Fortunately, I am not. Indeed, I doubt if any one essence could be extracted from such a mixture of faces, facts and feelings. Besides, what does one do with anything as pure and finished as an essence? Both I and the Institute (which is people) are alive and in process, not complete, and each will go on to new and unexpected things, keeping lovingly in touch with each other, I hope.

So I shall set down instead some small part of my current thinking, dipped from the muddy stream as it rushes by, rather than distilled. Women's Studies, as most students find out quite rapidly, is nothing if not confusing. We try to face north, south, east and west, towards history, literature, sociology, psychology, language and a half-dozen other traditional academic areas, and at the same time to focus inward on our own needs and our own developing discipline. And we find that women, who now make up half the student population of nearly all Canadian universities, still do not feel secure or completely accepted in this environment.

Women, who have held the vote in Canada and most western countries for about seventy years, have even less reason to feel empowered by or in our political system. Much recent feminist thought bears directly or indirectly on this problem. After years of trying to get inside, we find that we are almost as invisible and inaudible inside as we were outside. This presents feminists with a dilemma. Should we build our separate structures where

we can find and strengthen our own voice and function with as little direct contact as possible with the dominant system? Or should we insist on forcing our way into existing institutions and try again and again to make our different voice heard there.

My answer is a resounding "Yes" to both these alternatives, and we have to make them compatible. If the planet's expectation of life were not in question, I might well think this the right time for all feminists (women and men) to withdraw from the corrupt polity of the world and build long-term viable alternatives which would serve as a solid basis for radical change. Some are beginning to do this, with good effect. But we may not have time for these alternatives to develop, if some of us do not also struggle to be heard where the power is now, if we do not do what we can to press for negotiation, détente, arms reduction, a constructive foreign-policy, and demilitarization of the economy. Probably some of us need to do this from inside the system, and we have to refuse to check our different voice at the door on the way in.

What will make the two-pronged approach work, if anything will, is the active willingness of feminists to support each other's endeavors. Feminists who choose to dissociate themselves from malestream political institutions need to recognize the difficulties and often unwelcome compromises faced by those who are trying to work within existing structures, and to appreciate also the value of every small gain they can make for us all. Those who enter politics (or any other male dominated field) need to remember their identity as feminists, to resist the seduction of establishment approval (and sometimes the goodies that go with it), to keep renewing their commitment, and to take every opportunity of supporting feminist alternatives. Those inside and those outside need to be accessible to each other. There will never be complete mutual approval - what divides the two groups may, afterall, be essentially a matter of

principle - but we need each other.

I have talked of the need mostly in terms of the threat of nuclear war; we are menaced in a number of other areas as well, ecology, biotechnology and violence against women among them. We need to work on all these things, and if we must work in separate rooms, let us at least take down the doors that divide us so that we can offer each other mutual support. And since women's power comes from the affirmation of life, let's sing together while we work.



PROFILE: Jo Vellacott, Then and Now

People's lives are oddly mixed, and oddly unified. Auto mechanics and washing machines, Bertrand Russell and Catherine Marshall are inter-woven in the life of Women's Studies Instructor Jo Vellacott.

Jo was born in Plymouth, Devonshire, the youngest child and only girl in a family of three. Her father, conventional in the main, nevertheless believed that girls should have the same educational opportunities as boys. The headmistress of her secondary school encouraged independence. This farsighted woman, who in 1938 foresaw the coming war, made arrangements with a local service station for a few students (Jo included) to work at repairs, in overalls, once a week.

Jo's budding career in auto mechanics was temporarily interrupted by three years of reading History at Oxford University during the war. In 1943, she entered the Ministry of Health, then the WRENS, as air mechanic and, a little later, Air Engineer Officer in the Fleet Air Arm: "I had lost the battle with myself to be a pacifist."

After the war, wanting (like so many intellectuals) to get out of England, she went to South Africa. She taught there for six years, returning to England in the early fifties with a husband and two small children. Her third child was born in England, where post-war austerity made items such as washing machines rare luxuries.

The family came to Canada in 1955 when Jo's doctor-husband took a commission in the Canadian Air Force. "When I saw my first washing machine, a wringer type, I thought I was liberated." Jo went back to supply teaching and embarked on a long struggle for higher professional training cum part-time jobs cum bringing up her children, a struggle which has been the experience of so many women who are now middle-aged. Highlights of these two challenging decades from 1955 to 1975, include an MA in History from the University of Toronto and a PhD in History from McMaster. "I was always teaching part-time."

Jo's twin interests are feminism and pacifism. Historically, the two movements are closely linked. Her doctoral research on Bertrand Russell, and her work on the Russell papers at McMaster and in England, led to the papers of Catherine E. Marshall, a suffragist who worked closely with Russell in World War I. The thesis became the basis of her first book, Bertrand Russell and the Pacifists in the First World War (New York: St. Martin's Press, 1980), and her work on the Marshall papers is currently in progress. Marshall was a founding member of the Women's International League for Peace and Freedom. Jo found many of her own convictions expressed by this early suffragist: "She just fitted in so beautifully."

Meanwhile, her interest in feminism was being fostered by experiences and contacts in Toronto and Hamilton where she was meeting other married women who had, like her-

self, returned to school and to paid employment. She audited the introductory course on Women's Studies given at New College by Natalie Davis and Jill Conway, and within a few years was teaching Women's History.

Jo's feminist and pacifist concerns are supported by her Quaker faith (a church which the family joined in 1963) and expressed in her teaching, an activity she greatly enjoys. She is a woman of quiet strength and cheerful humour: a gentle warrior in the cause.

"Five years later, fifteen years older, not a penny richer and very little wiser," Jo is about to leave the Institute. We won't say "retire," which she will probably never do.

She will miss the teaching. During her half-dozen years at the Institute Jo has introduced many new courses. These include "You and Government," a down-to-earth course about the effects of government on women and their chances to influence it; and a course she describes as her favorite, "Women and Peace," which explores feminist alternatives to war and hierarchical structures. Her Advanced Seminar in Feminist Theories and Practices has held an important place in our curriculum, as Jo has held in our hearts. The mixture of ages and backgrounds in our student population makes the Institute an exciting place to teach.

Over the last five years Jo has seen little or no advancement for women in society; rather, a slight backlash. This she attributes partly to worsening economic conditions.

Her biography of Catherine Marshall is still in progress and will have a high priority after this spring. Jo has not, however, been idle. Among her recent publications are Militarism Versus Feminism, and "Feminine Consciousness and the First World War" (History Workshop

Journal, in press 1987). Along with writing and part-time teaching, Jo's continuing priorities include public speaking and workshops in her areas of specialization: history, the Peace Movement, and alternative structures of decision-making.

Jo has served the Institute in many ways, sharing without stint in its work and its fellowship. She has always been generous with her time. Advising students is one activity she has enjoyed. She has served on the Curriculum Committee, and has worked with the larger community of women in Montreal on the National Action Committee and the Voice of Women.

Less well known is her talent for painting and drawing. Moments of spare time, she notes, have gone into drawing old houses and churches. What spare time? According to Jo, Arpi Hamalian's excellent leadership has actually given her a little: "It's been a good year." She also enjoys photography. Semi-retirement will give Jo more time with her family, and more time to work with the Quakers. Future commitments include a term teaching "Women and Peace" at Woodbrook College, a non-credit Quaker college in Birmingham, England.

Jo's position has been as a Visiting Assistant Professor. Visiting: perhaps the term is symbolic for all our relatively brief spans in the places we touch and change, for better or for worse. Jo has touched many of our lives for the better. She will be remembered.

Patricia Morley
Fellow,
Simone de Beauvoir Institute



ACADEMIC WOMEN: THE CONTAINMENT OF MINORITY STATUS

by Peta Tancred-Sheriff
Adjunct Fellow
Simone de Beauvoir Institute

The position of women in universities has intrigued researchers over the past couple of decades and, in Canada, we now have extensive information on the proportion of women faculty at the national level (16%) and the extent to which this percentage has increased over the past twenty years (a mere 4%). The reasons for concern over women's university position are varied. There is the obvious argument that women should have the opportunity to move into university posts, together with their male colleagues, and that the approximately one quarter of doctorates awarded to women in the 1980s should be reflected in their presence in university teaching roles. However, observers are also concerned about the nature of knowledge that can be produced in male-dominated institutions, the fact that this knowledge is often irrelevant to women's experience and that this situation cannot be improved without a more powerful presence on the part of women in the university context.

But why has women's academic position changed so little? Why, despite an apparent attempt to improve the situation over the 1970s with a spate of reports by individual universities on women's status within them, has there been so little progress? These are the questions with which my current research is involved. I am certainly interested in women's numerical presence and in monitoring any changes over time, but I am searching for more qualitative explanations of the slow rate of change.

One of the explanations that is frequently offered is that universities are currently going through a period of

financial retrenchment, and that they are unable to modify the gender distribution of faculty in times of limited hiring. However, I am not totally convinced that this is the main explanation, for if we look at another criticism of the staffing of Canadian universities during the 1960s - that they were dominated by foreign and particularly American academics - activity over the 1970s did produce some results. In particular, the vast uproar over this topic led to an increase of 13% in Canadian faculty from the early 1970s to the early 1980s, whereas the increase in the proportion of women faculty was a mere 3% (Tancred-Sheriff; forthcoming:p18). If we can significantly affect the nationality of faculty in times of tight hiring, why can't we similarly increase the proportion of women? After all, to staff our universities with Canadians, but mainly males, will not help in injecting "reality and balance" into teaching and research about Canada, as the Commission on Canadian studies has pointed out (Symons and Page, 188).

Another explanation that is sometimes advanced is that the presence of women faculty depends on the pool of available candidates - and that we can't have a more forceful female presence until we significantly increase the proportion of women doctorates. Apart from the fact that we have a long way to go before the proportion of women faculty (16%) even catches up with the proportion of women doctorates (25%), my recent research in Australia has convinced me that this cannot be the case. The Australian universities have fewer female graduates with Master's and Doctoral degrees per year than do Canadian universities - yet they have an almost identical proportion of women faculty. And, in fact, in both Australia and Canada, the percentage of women faculty was higher than the percentage of doctorates obtained by women in the parallel period in the 1960s, but it is much lower in the 1980s. It does not appear that the proportion of women faculty is linked to the proportion of women graduates of a parallel period; on the contrary, these comparative data show that these proportions are independent of each other

and that female holders of Masters and Doctoral degrees form a general pool of candidates which is more than sufficient for increasing their faculty presence.

Because of a dissatisfaction with these types of explanations, my current research highlights the ways in which the university operates which might affect the presence of women faculty. One example is that as one of a series of case studies of university decision-making, I have studied one particular situation where, through the recommendations of a Status of Women Report, there was some call for the university to modify its policies with respect to women's presence on campus. In practice, I found that certain mechanisms such as ridicule, paternalism and an illusion of independence during the formulation of the recommendations, came into play to isolate the issue of women's status from the rest of the university. In addition, the mechanisms ensured that the report was as level-headed or as moderate as possible from the university's point of view, and guaranteed that the final decisions would be taken by an all-male group, at the summit of the university hierarchy, so that no "undesirable" changes would take place. Another example of current research questions is that I am interested in the way in which the university is set up generally, which is very foreign to women's experience, and which succeeds in leaving women in a disadvantaged position with respect to progress within the university.

This current research on universities leads to more general questions about women in the work world. Is there something about the way in which working organizations operate which is detrimental to women's progress? Are there impediments for women which are built into an organizational design which was essentially conceived for a mainly male work world? Should we be rethinking the design of organizations in order to encourage equality for men and women in the workplace of the future? These are the questions to

which my continuing research is addressed - to try to uncover and bring to the conscious level those aspects of organizational reality which negate women's strengths and deny women's progress.

Symons, Thomas H.B. & Page, James E. "The Status of Women in Canadian Academic Life", Ch. IX in To Know Ourselves, Ottawa, AUCC, 1984.

Tancred-Sheriff, Peta "A Century of Women in Higher Education: Canadian Data and Australian Comments", Macquarie University, (Sydney, Australia), forthcoming.



CONSCIENTIOUS OBJECTION TO PAYING FOR WAR

Tax Court Appeal Denied to Dr. Jerilynn C. Prior

PRESS RELEASE

My religious and moral beliefs prevent me from participating in violent or military means of solving conflicts. Therefore I have paid into Conscience Canada's Peace Trust Fund the portion of the Federal Income Tax which goes for military purposes. My appeal to the Tax Court of Canada on February 27, 1986, was rejected by Judge T.C.J. Tremblay on December 29, 1986.

I will appeal the decision to the Federal Court on the grounds that it violates my freedom of conscience and religion to pay for war. This deep conviction rises from my commitment to work for peace. I try to live my life that way--as a mother, a physician, a teacher, a woman, a citizen of this world community. It would be hypocrisy to voluntarily allow my tax contribution to be used for war, or the military, or pamphlets about bomb shelters, or parts of missile-tracking equipment.

Margaret Laurence, in a speech at Trent University in 1983 said:

"Our lives and the lives of all generations as yet unborn are being threatened, as never before, by the increasing possibility of a nuclear war. I believe that the question of disarmament is the most pressing practical moral and spiritual issue of our times. ...If we value our own lives and the lives of our children and all children everywhere, if we honour both the past and the future, then we must do everything in our power to work non-violently for peace.

Each of us can work for peace in our own life, with our own resources and in our own way. This tax appeal is the way I must work for peace. On the grounds of freedom of conscience and religion under the Charter, I will appeal the Tax Court's decision.

FURTHER INFORMATION:

Jerilynn Prior is a physician specializing in endocrinology and an Assistant Professor of Medicine at the University of British Columbia. She was raised in a missionary home in a small village in Alaska. Her father was a conscientious objector in the U.S.A. during World War II and as alternative service, or necessary action, he milked 40 head of cattle by hand twice a day. That was his peace witness. And so belief in non-violence and rejection of war was a very important part of her upbringing. She graduated from medical school in Boston in 1969. Throughout the time she had an income in the U.S.A. she withheld various kinds of taxes imposed for war purposes, and paid the money into recognized charities when there was no peace tax fund.

Jerilynn came to Canada in 1976 and, because her husband was uncomfortable about peace tax action in this country, she did not again use this kind of peace witness until 1982, when she was no longer married. Since 1982, Jerilynn has consistently refused to pay to the government that portion of her income tax which would otherwise have been spent for war purposes. She maintains that if she voluntarily pays that money to the government she would invalidate the things she considers important in her work at the university and would make herself ineffectual as a parent of her two children. She maintains that to have a strong belief and to not act on it is the ultimate of degradation and is hypocrisy.

When the Charter of Rights was established, there were prospects of a favorable attitude by the Minister of National Revenue toward war tax resisters. In 1986, however, Revenue Canada assessed the amount of tax Jerilynn withheld and paid to the Peace Tax Fund. Jerilynn appealed the assessment but ten months later the Judge denied the appeal. Jerilynn immediately issued the Press Release shown above. A great deal of publicity has been given to this judgement - in newspapers, on radio and on T.V. and Jerilynn has been interviewed by the media a number of times. She has been supported by Physicians for Social Responsibility and by End the Arms Race, but further funds will be needed to help meet the heavy expenses involved in Jerilynn's appeal to the Federal Court.

(For more information, contact Jo Vellacott).

STOP PRESS!!!!

Much love to Jo Velvetheart from W.S.S.A.
Alumni (and future W.S.S.A.
members!)

Isabel Bliss
and Carol (born May 1, 1946)
Rye Harbour, June 1986



PERSONAL PEACE AND POWER

By: Jeanne Corrigan

As I think about the principles of support and validation of oneself and others that characterize nonviolent conflict resolution I am struck by the fact that they permeate all aspects of life. Nonviolence is not simply a technique for averting a conflict as it comes to a crisis, nor a passive resistance. It is a dynamic, challenging, difficult and rewarding philosophy that demands participation of our whole being. It has the power to transform all levels of our lives, and make the concept of conflict with a winner and loser as foreign a form of communication as creative and supportive conflict is now. The implications for our feminist visions, and for the survival of the planet are clear.

At the basis of this challenge are the patterns of communication we use with ourselves. Lately, impressed with the philosophy of nonviolence and its' potential for transforming interpersonal communication, I looked inward to check out the warring factions of myself. I couldn't see for all the smoke and chaos - WOW! DUCK!

Overcoming violence to the self is key to a nonviolent lifestyle for two reasons. The first is that violence is a manifestation of low self-esteem. Our culture teaches us to deny our inherent and equal value as human beings and teaches instead that value is externally acquired through one's position in any of the hierarchies that surround us. These could be the tangible hierarchies of the workplace or more subtle peer group power trips. There is no room for two at the top of the hierarchy and so conflict must mean the destruction of one and victory

of another. This type of interaction becomes the only mode of self-affirmation - one self is affirmed by the destruction of another. There is then at least one body between you and the bottom of the hierarchy. Non-violence rests on the ability to self-affirm and thus erodes the need for violence. The second link between nonviolence and the self is that we can apply its' principles to transform internal violence that perpetuates this low self-esteem.

If we continue to use violent forms of communication within ourselves, we will import these energy patterns to other relationships, and tie up valuable energy in negativity. It is no surprise that we relate to ourselves with the same patterns as those in the surrounding culture. We are given only violent methods of communication as models, and we internalize them to use in perceiving not only the world but ourselves. Starhawk says this with poetic prose:

The relationships we have mostly known and the institutions of our culture are based on power-over. So our inner landscapes are those of the stories of estrangement, and they are peopled by creatures that dominate or must be dominated.¹

To illustrate the violence that is used against oneself, let's listen first to this conversation between myself and a friend and then to an internal conversation. I am both rooming and doing a school project with this woman. We've divided our project work and I haven't finished mine:

She: "You've been procrastinating for a long time with this work. I thought you took this course because you liked the material. What's wrong with you?"

Me: "I don't know where to start - I just can't get organized."

She: "You'd better find a way - you've got a lot of work to do. And it had better be better than the last stuff you wrote."

Me: "I just don't have any motivation."

She: "You're being lazy."

Me: "I'm tired."

She: "Yeah, right. You didn't get up until 11:00 this morning. You're just not a good student."

Me: "You're right. It's hopeless. I can't do it."

Convinced of my incompetence, I become depressed and postpone my work for another day. My roommate and I have had this conversation every day for the past week.

That night at class my friend and I sit together and during the class discussion I confide in her something I want to share with the class, and ask her if she thinks it's important enough to add. She tells me no, it's stupid and irrelevant and that saying it will make me look foolish. I believe her. Five minutes later another woman voices my thought. I look to my friend and she says, "You really blew it that time. You're stupid and cowardly for not sharing your opinion. You probably won't ever be able to speak in a group." I believe her. With friends like this who needs enemies?

These are true exchanges, but they've taken place within myself, and not between myself and another woman. I presented them as external because when I first recorded them as internal I wasn't shocked at them, being as used to them as I am. When I imagined another person participating, however, I was jolted. Certainly I wouldn't accept this kind of judgement from another

person, yet I've spoken to myself in this way for years and continue to let this voice hang around. If this voice belonged to a friend (or country) whom I wanted to continue to associate with, conflict resolution might help us to relate more positively. Since it belongs to someone I can't disassociate from, I think conflict resolution is imperative.

Sandra Boston de Sylvia's concept of violence as that which separates one from their personal source of power has particular application here. The core principle of equal and inherent value in all people, used in nonviolent conflict resolution, reconnects me with my own empowerment. It operates on two levels. First, it affirms me directly. When I accept this, I don't accept my second voice's definition of me. I don't allow myself to be placed at the bottom of each hierarchy she creates; in fact, I don't accept the concept of hierarchy. I don't collaborate in my own powerlessness, and make her words a self-fulfilling prophecy. Similarly, if she accepts this, the affirmation she receives through demoralizing me becomes unnecessary.

It is interesting that I have aligned 'myself' with the timid pattern and 'the other' with the aggressive one. Society has done a good job of teaching me to think of the world as made up of unconnected components that are all at war with one another, and of myself as at the bottom of the heap. At the same time, by creating two forces within myself I can have the illusion of 'winning' over someone. Is this my personal reassurance that there is going to be at least half a body between 'me' and the bottom of the hierarchy?

The second arm of the nonviolent embrace is the belief in the equal and inherent value of the person with whom you are dealing. I need to validate the struggle, responses, needs and truths of both my 'selves'. This again lessens the need for our defense mechanisms and increases the potential for creative solution and change.

Affirming 'the other' also breaks down the illusion of the two as separate, clearly delineated compartments unaffected by the other. The need for this is clear when dealing with aspects of one's internal self.

Fear is the major obstacle I encounter when implementing change. Familiar patterns, even if negative, give a false kind of security. In my particular inner situation, I also have to face the fear that my negative affirmation systems obscure: the fear that I am worthless. As long as those mechanisms operate, I don't have to face that. If I work towards breaking down those patterns, that means looking at the depth of my self-dislike. Again, conflict resolution can help in affirming that we are okay, no matter what our self image is. After this important step, we can use its' techniques (and others) to change that self image if we so choose.

Ignored, fear grows and increases its' hold on me. My defense systems become more entrenched. I become more alienated from my inner voice and my decreased power is routed into negative patterns. Addressed, fear can show me where my struggle lies and by working through it I can find strength. My fear of being worthless means that one of my strategies lies in enhancing my self esteem; enhancing my self esteem will give me power. Others may fear different things; identifying the fear is central to choosing the most effective healing. Without identifying the obstacle we can't move it. Fear is a good indicator of the shape of our challenges and of our potential power.

Starhawk again weaves this into poetry:

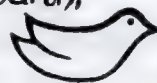
Hunting shadows of the self can
become dangerous; it means con-
fronting and changing the most
unknown and fearful of one's
inner structures and energy
patterns.

Yet if we learn to feel our fear without letting it stop us, fear can become an ally, a sign to us that something we have encountered can be transformed. Often our true strength is not in the things that represent what is familiar, comfortable, positive - but in our fears and even in our resistance to change. And so Joy (a friend) will find her power, in the end, not in her image of her lover, or in her tools, but in her monsters and the strength of their stranglehold.²

Fear of inadequacy is one of these monsters. This fear is a key to violence and in order to adopt a non-violent lifestyle we need to face it. This process demands extensive use of the principles of self support and validation inherent in nonviolent conflict resolution, not only to supply the courage to explore the fear but also to deal with self violence: to recognize various parts of oneself that are alienated from each other and need to cooperate.

Personal peace is imperative in our struggle for global peace. Every level of our communication must be transformed, and we must move into this from a solid base. In touch with myself and my own empowerment I become unwilling to accept situations which drain that from me, and more determined to create those which tap it, for myself and others.

Let there be peace on earth,
And let it begin with me



THE YOUTH NUCLEAR DISARMAMENT TOUR

LA JOURNEE DES JEUNES POUR LE DESARMEMENT NUCLEAIRE

by Margaret Kamester

On the afternoon of Sunday, 20 September 1986, outside a house in Westmount, Québec, four 17-18 year old students piled into a second-hand red station wagon, loaded to capacity and beyond with luggage and literature, and left on a cross-Canada tour which during the next eight months would take them to fifty communities from St. John's Newfoundland to Nanaimo, B.C., giving presentations in over 300 high schools on the nuclear arms race and what they believe individuals can do to stop it. They hope to reach over 100,000 (or every 1 in 15) Canadian high school students, bringing information, dialogue and discussion on the issues involved, and above all, hope that through education and action the seeming race to self-destruction can be halted and turned around.

The names of the four students are Alison Carpenter, Maxime Faille, Seth Klein and Désirée McGraw; as members of the Montreal based group S.A.G.E. (Students Against Global Extermination/Solidarité Anti-Guerre Etudiante) they have been giving similar presentations in Montreal schools for the last two or three years, which have resulted in a network of affiliated groups in over 35 schools with a total membership of around 700. They have undertaken the Youth Nuclear Disarmament Tour with the aim of extending this network on a national scale, creating a Canada-wide awareness among young people both of the true facts of the situation and of the urgent need of action to alleviate it.

Ambitious, you may think? - certainly, but not

unrealistic, given the abilities and commitment of the group. Their background and achievements, both academically and in school and community activities, public speaking, and organizational experience are impressive; perhaps most important, they all came from homes where, as Alison said in an interview for the Guelph Daily Mirror last December, they were "brought up to question the system and exercise critical thinking". (As an illustration of the truth of this statement, we may note that Georgia Carpenter, Alison's mother and the Montreal co-ordinator of the Tour, is the founder and driving force of the influential Westmount Initiative For Peace and is totally involved in the peace movement; Seth's mother Bonnie Klein is well-known as the co-director of the N.F.B. films Speaking Our Peace and Not a Love Story). All four students have taken this year off school with the full approval and support of their families.

The idea of "taking the show on the road" didn't arise until May 1986, after a particularly successful presentation at the United Nations Association youth conference in London, Ontario, and even then it was thrown out at first almost as a joke - then came gradual realization of the possibilities and a summer of hectic preparation and organization. Contacts across the country (located through such sources as Project Ploughshares branches and lists of participants at the international women's conference in Halifax) were asked to form sponsoring committees to make the local arrangements, find billets, and circulate publicity; letters were sent out to school principals; funds were solicited - among the diverse groups contributing are the Canadian Institute for International Peace and Security, the Canadian Auto Workers and the United Church of Canada - and an advisory board formed, the membership of which reads like a "who's who" of the Canadian peace movement, including such names as Rosalie Bertell, Irwin Cotler, Muriel Duckworth, Ann Gertler, George Ignatieff, Leonard Johnson, and Dorothy Rosenberg. Their itinerary would take them first to the

easternmost point of Canada, back to Montréal for Christmas and then gradually westwards till they reach B.C. in May.

A typical presentation in a school includes a showing of the N.F.B. film "If you Love This Planet" followed by dialogue and discussion in which the S.A.G.E. group provoke questions and opinions from their audience. Their grasp of facts and figures is wide-ranging and accurate, but equally important is their ability to assess and adapt to the particular audience, to capture their interest and draw them into dialogue. Two to four such presentations are scheduled most days - although not all four of the group go to each school. On the last night of the Tour's stay in each community they hold a youth meeting to discuss follow-up; they see the attendance at these meetings as a reflection of the success they have had in putting over their message in that particular community. So far the results have been encouraging - over 90% of the schools visited have started peace groups of their own.

The group's impressions of their audiences confirm the findings of a 1985 McMaster University study: two thirds of Canadian teenagers believe there will be a nuclear war during their lifetime, over 90% feel they can do little to affect the arms race of international politics, and over 20% have decided not to have families because of the uncertainty of their future. The message that each and every person has a responsibility to inform themselves and to use the power they have as citizens of a democratic country is the main thrust of the Tour, and, the participants hope, will help to change these depressing statistics: after all, as Maxime told students at a Waterloo, Ontario, high school, "among people our age, there will be two and a half million votes in the next Canadian Election." Students are encouraged, and told how, to lobby politicians at all levels, and to use the media to ask questions and express their opinions. The Tour visit to Kitchener-Waterloo coincided

with a vote in the Ontario legislature recommending that Ontario should be declared a Nuclear Free Zone, the culmination of an intensive campaign by peace activists; following the S.A.G.E. presentations three local MPs were swamped with phone calls from students in favour of the resolution - all three supported it, and it passed by 61 to 9 votes (quite a turnaround from the 64 to 38 against a similar resolution in 1983). The knowledge that they have been part of a successful campaign like this brings empowerment an optimism which the Tour members hope will become typical of youth actions across the country, helping to reduce the sense of helplessness and to make a real impact on the mentality and policies that result in the arms race.

Letters of appreciation and support are coming in from teachers and sponsors in the communities already visited. From P.E.I. comes an admission of "apprehension concerning two young persons' ability to control a school assembly of 850 students" - followed by praise for their "ability to articulate their position ... and to conduct an extremely effective dialogue with our students". The writer is struck by "their capacity to listen, understand and encourage other points of view... their knowledge and expertise... are formidable, and their approach ... reasonable and responsible". Sponsors from Saint John, N.B., write that after initial reservations about the project, they feel that "their visit was a real gift to the community and a complete success ... (it) inspired the sponsoring committee as well as the many thousands of students reached... Our city now has an active high school peace network... and adults who feel an added impetus to do our part for this common goal." Other letters speak of "obvious sincerity and detailed background knowledge", "keen attention to student questions" and "creative response". Of course officialdom still show its bleak side now and then: one school board insists that if "principals choose to invite the group to their school the following conditions are to apply ... S.A.G.E. is not being provided this forum for the purpose

So many journeys and other actions for peace have been undertaken in the last few years, and most seem to fade from our consciousness all too quickly. The S.A.G.E. group is planning follow-up actions to ensure that this does not happen in the case of the Y.N.D.T. One of these is The Paper Crane, a bilingual national newsletter dealing with the issues of peace and disarmament, (The name of course refers to the story of Sadako the young Hiroshima victim who believed the Japanese legend that if you fold a thousand paper cranes you will live a long and happy life - but she died after folding only six hundred. Her statue now stands in Hiroshima Peace Park, and thousands of paper cranes are placed under it each August 6th. To receive the newsletter, youth peace groups must contribute ten dollars annually and also submit a report on their membership, activities and projects. Another imaginative follow-up is the Youth Nuclear Disarmament Phone Tree: a central co-ordinator in Montreal will have contacts in each city visited during the Tour, who in turn will call the top person of each "Tree" who calls three others - and so on, thus reaching thousands of young people across Canada within a day or two whenever urgent action is needed. The Tree can also be used for provincial or local concerns. And plans are afoot for possible Y.N.D.T. visits to Moscow and Washington.

The platform on which S.A.G.E. and the Tour is built is the advocacy of bilateral, verifiable nuclear disarmament. The presentations are politically balanced - they are equally critical of both the superpowers. This the members feel is broad enough to give access to many different types of communities and a wide base of support. Yet they are certainly not unaware of the broader issues. For example, S.A.G.E.'s organization is non-hierarchical and run by consensus. The Tour members apply these principles in their methods - "We don't want to get into a debate that has to end with a winner and a loser" Alison told one assembly;

as they noted later in discussion, that is the same kind of attitude that leads to war. Co-operation not confrontation is part of the message.

The economic consequences of the arms race also do not go unnoticed. A publicity pamphlet produced by S.A.G.E. concludes "In the time it has taken you to read this pamphlet (about 6 minutes), \$12,000,000 has been spent on nuclear weapons. In that same 6 minutes, 180 children died from disease and malnutrition". The Kitchener-Waterloo Record for 11 November 1986 reports that "the message they leave behind is not only that the nuclear arms race should be stopped, but that the economic resources devoted to weapons could be used to help the hungry and uneducated".

Above all, perhaps, they are aware of the truth that "optimism and empowerment can only be acquired through information, action and involvement". (Y.N.D.T. information leaflet), "we are confident that an aroused and informed public can, and will, abolish nuclear weapons, as was the case with the abolition of slavery and child labour". This determination to awaken and enlist the power of the individual is a common denominator in all great movements for social justice, from the abolition of slavery and the women's suffrage movement to the civil rights struggle and the women's of our own day.

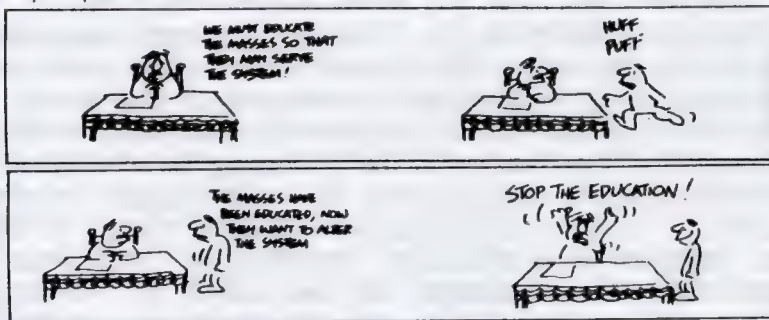
We may think that the S.A.G.E. students have too much faith in the democratic system as we know it in our country today, and not enough awareness of the vested interests which can all too often nullify its sensitivity to injustice and dangerous policies. We may think that they are addressing only the symptoms of a far deeper malaise in society's values - the dependence on violence of one kind or another as a method of settling differences. But we cannot deny their courage and dedication in undertaking the Tour. And we cannot deny the truth of the quotation from the Final Document of the U.N. First Special Session

on Disarmament, 1978, which heads one of the Tour's publicity sheets: "Removing the threat of ...nuclear war is the most acute and urgent task of the present day... we must halt the arms race or face annihilation". To accomplish this we must use every method open to us - working through the present system as best we can, as well as working to change its faults, which in turn will be more easily effected if we have among the coming generation of adults a core of responsible, critical and active citizens.

Many of us have been watching in recent weeks the TV series on the civil rights movement of 20-25 years ago - "Eye on the Prize". Perhaps with some of S.A.G.E.'s informed optimism we may look forward to a similar series in the year 2010 or thereabouts - available on whatever marvel of audio-visual technology awaits us - on the successful anti-nuclear movement of the 1980s; if this comes to pass a place of honour in the account will be given to the Youth Nuclear Disarmament Tour. - Alison, Maxime, Seth, Désirée - are you taking plenty of photographs and movies? and writing diaries? You may well need them in the future which if you and we have our way will be one of peace.

* * * * *

Many thanks to Georgia Carpenter for access to her file of pamphlets, newspaper clippings and letters.



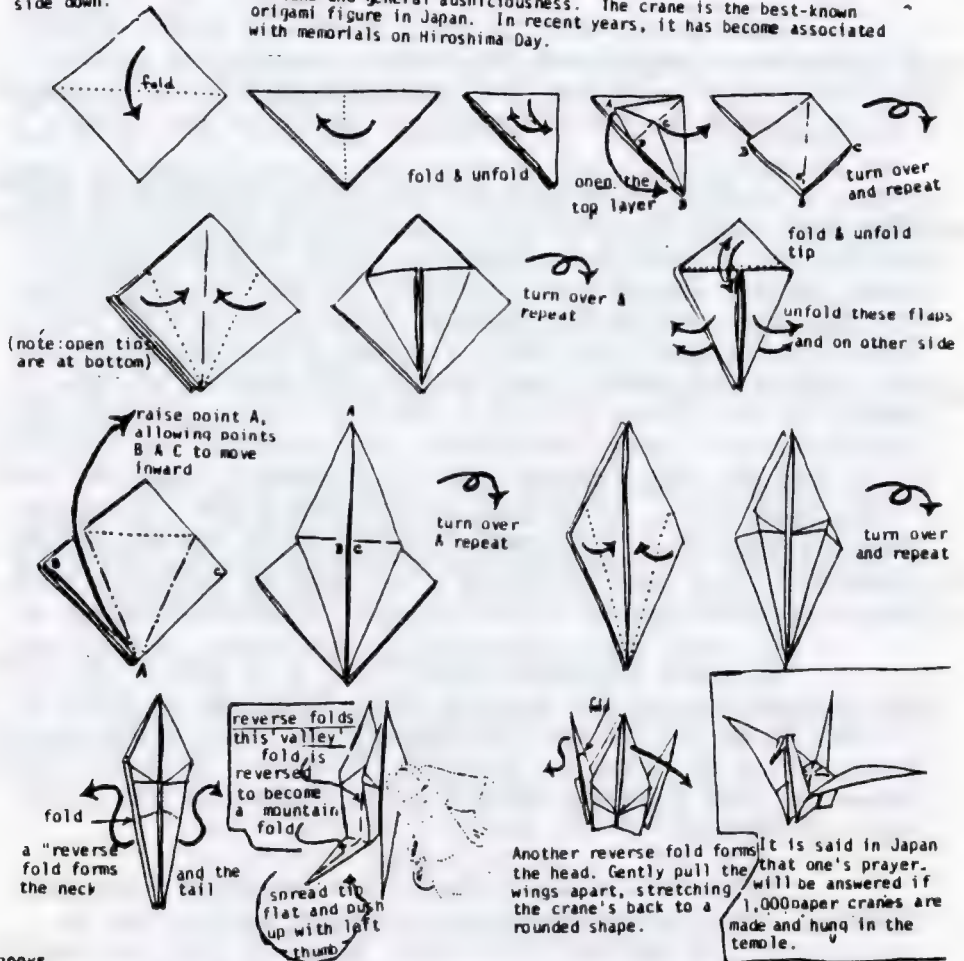
Margaret Kamster

ORIGAMI CRANE

("Orizuru" - folded paper crane)

Use a square of paper (approx. 6"), coloured side down.

According to Japanese folklore, the crane lives 1,000 years. It has therefore become a symbol of long life, carrying wishes of good fortune and general auspiciousness. The crane is the best-known origami figure in Japan. In recent years, it has become associated with memorials on Hiroshima Day.



BOOKS

A good beginners book is *The Magic of Origami* - by Alice Gray & Kunihiro Kasahara Tokyo: Japan Publications Ltd., 1977) Also books by Isao Honda, Kunihiro, Kasahara, Robert Harbin, Samuel Randlett, Florence Temko

Drawn for Hiroshima Day, August 6 Scott Robson, 19A2

LES CANADIENNES ET LA GUERRE DE 39-45

par Linda Cormier

Dans ce travail, je vais tenter de rendre compte et d'évaluer l'expérience des femmes canadiennes durant la deuxième guerre mondiale, mon hypothèse étant que la guerre n'a pas changé fondamentalement la condition des femmes.

La dernière grande guerre a été caractérisée entre autres par l'entrée (ou parfois le retour) massive des femmes mariées sur le marché du travail. Ruth Pierson rappelle qu'au Canada, "in 1931 only one in ten working women was married, and during the war the proportion rose to one in three (35 per cent) by 1944"¹. Cette situation constitue une rupture par rapport aux années antérieures, où les femmes mariées travaillaient plutôt au foyer, à moins que le salaire du mari soit insuffisant pour subvenir aux besoins de la famille, les forçant ainsi à s'engager dans des activités rémunérées. En ce sens, la guerre a été l'occasion pour beaucoup de Canadiennes d'apprendre un métier, et/ou d'acquérir de l'expérience sur le marché du travail; elle leur a en somme permis d'élargir leur champ d'action.

Un autre phénomène spécifique à la guerre de 39-45, est la création en 1941 de divisions féminines au sein de l'armée et de l'aviation canadienne. En 1942, c'est au tour de la marine de créer sa division féminine. En tout, 50,000 femmes se sont engagées dans l'un ou l'autre de ces trois corps militaires.

Selon l'ouvrage de Geneviève Auger et Raymonde Lamothe, De la poêle à frire à la ligne de feu, et le documentaire de Georges Robertson, Women at War, les motifs qui poussent les femmes à s'engager sont les suivants: le goût de l'aventure, le désir d'être utile, de servir son pays, de voyager, d'apprendre un métier, de changer de vie,

de surmonter des défis, le "glamour" de l'uniforme, et la volonté de "to go in action" comme dit l'une des interviewées du documentaire de Robertson. On peut d'ores et déjà voir que les motifs patriotiques sont loin d'être les seuls en cause.

A la question, "did the war change women who served?", la plupart des femmes-soldats interviewées dans le documentaire de Robertson ont répondu oui. Ce fut l'occasion pour elles d'assumer entre autre, des initiatives et des responsabilités nouvelles, d'apprendre un métier, d'expérimenter la camaraderie féminine, et une certaine indépendance. En racontant leur expérience dans les forces armées, ces femmes parlaient donc de "new life, new women friends, new skills, new clothes, and ... first taste of independence!". En fait, comme le rapporte Ruth Pierson, "some women had gained a new confidence and a new self-image through wartime service". (p.27).

Mais pour d'autres, les forces armées furent une déception. Stimulées par la publicité, elles rêvaient d'exercer des emplois non-traditionnels et/ou de voyager; mais elles ne tardent pas à découvrir que seule une minorité de femmes aura cette chance. Pour la majorité, les emplois routiniers, monotones et fastidieux sont leur lot.

Les auteures De la poêle à frire à la ligne de feu concluent avec justesse que:

"les emplois occupés par la majorité des femmes ne sont que des prolongements du travail domestique et ne font que reproduire la discrimination dont les travailleuses civiles sont victimes". (p.194)

Il s'agit ici de l'infériorité des salaires - les soldates reçoivent les 4/5 du salaire des soldats -, de l'inégalité des chances d'avancement - de nombreuses années de service

sont requises pour accéder aux échelons supérieurs, et les femmes en possèdent peu - , et de la limitation du pouvoir c'est-à-dire que l'autorité détenue par les (rares) femmes qui occupent des postes de commande est inférieure à celle des hommes du même grade, et ne s'applique qu'aux personnes de leur sexe. Il n'est donc pas étonnant que la direction des divisions féminines revienne à des hommes. Car, comme le note Ruth Pierson, "although women's labour was indispensable, the running of the war remained in the hands of a male elite". (p.26).

La situation de celles que Geneviève Auger et Raymonde Lamotte appellent "les soldats de l'industrie" (p.117) n'est, comme mentionné auparavant, pas différente de celle des femmes dans les forces armées; même division sexuelle du travail, même discrimination! La guerre n'a pas remis en question le fait que la place des femmes est D'ABORD au foyer, et que si elles doivent, en raison de circonstances exceptionnelles assumer un travail rémunéré, celui-ci doit être le prolongement de leur rôle d'épouse et de mère. En fait, on insiste beaucoup sur l'aspect temporaire du travail des femmes.

En fait, la guerre a augmenté la tâche de travail des femmes, en leur confiant un rôle de plus, celui de la travailleuse rémunérée. Il s'agissait alors d'être une bonne mère, une bonne épouse et une bonne travailleuse. Comme le rappelle Ruth Pierson, "not women's right to work, but women's obligation to work in war time was the major theme". (p.126). Il ne faudrait cependant pas croire que les femmes ont investi le marché du travail uniquement sous la pression d'une propagande les incitant à le faire. "Many women were in the labour force, or applying to enter it, out of economic rather than patriotic motives" (p.134) signale encore Pierson.

Plusieurs de ces femmes étaient seul soutien de

famille, et avaient des parents, des enfants , etc, à charge. D'autres, trop heureuses de quitter la profession mal payée de domestique, se dirigeaient avec joie vers les usines de guerre où les salaires étaient plus élevés et les heures de travail fixes. D'autres encore étaient infirmières, et Johanne Daigle montre dans Travailleuses et féministes que la détérioration des conditions de vie de ces travailleuses, de même que "les bas salaires offerts par les hôpitaux incitent un certain nombre d'entre elles à rejoindre l'armée et les industries de guerre".(p.121).

L'état a même été jusqu'à mettre des garderies sur pied, afin de faciliter le travail à l'extérieur des femmes mariées. Mais cela n'a pas empêché les mères d'être blâmées par la société pour leur absence du foyer, absence qu'on croyait responsable de l'alcoolisme des hommes et de la délinquance des jeunes. Les mères n'allaient donc pas s'en tirer à si bon compte! Les autorités cléricales et nationalistes québécoises s'inquiétaient beaucoup par exemple de la vertu des ouvrières - ou les soldates de ce fait! -, mais peu des conditions dangereuses dans lesquelles elles travaillaient, vu le risque d'explosion du matériel de guerre manipulé. Ces dernières passent en effet sous silence le "caractère meurtrier des armes et des munitions que ces usines produisent".

La peur que les femmes cessent d'être féminines en assumant des rôles "d'hommes" inquiétait beaucoup de Canadiens, notent Ruth Pierson et Geneviève Auger et Raymonde Lamothe. Le journal La Presse "exhorted women to remain feminine and attractive beneath their external appearance of energy and will", car la "beauté" des femmes est une récompense et un stimulant pour les hommes au combat.

Mais la féminité était-elle réellement en péril? Non! A aucun moment de la guerre, elle ne le fut. La division

sexuelle du travail est demeurée intacte, et si quelques femmes ont fait une percée dans les emplois traditionnellement masculins aucun homme ne s'est précipité dans les emplois dits féminins. Il est donc erroné de parler d'égalité dans les rôles attribués aux femmes et aux hommes durant la dernière grande guerre, puisque dans les faits nous avons assisté à ce que Ruth Pierson qualifie de 'masculining' of women's roles, rather than a 'feminizing' of men's". (p.19). La guerre n'a pas libéré les femmes des stéréotypes contraignants, et la loi du deux poids, deux mesures a régné en maîtresse incontestée.

Mais compte-tenu de la nécessité économique - donc de survie - qui est à l'origine du travail de beaucoup de femmes en période de guerre, est-il juste de dire que toutes celles qui ont participé à l'effort de guerre sont coupables d'avoir, par leur coopération, permis aux hommes de tuer d'autres êtres humains? Comme Judith Hicks Stiehm le note, souvent " 'tacit' consent is then imputed to those who do not actively dissent" (p.367). Toutefois, ces femmes étaient-elles libres de collaborer ou non à l'effort de guerre? Avaient-elles le choix? Quelles étaient leurs responsabilités vis-à-vis leurs dépendants, spécialement les enfants? Peut-on blâmer une personne d'essayer de survivre?

De plus, Stiehm rappelle que pour les femmes,

"their distance makes it easier for them to ignore, to condone or even to support actions they would not take themselves. Women's distance from and their indirect responsibility for war also means that they are likely to be poorly informed about it" (p. 370)

Il est bien connu que l'ignorance est à l'origine de beaucoup de malentendus, de haine, etc. Peut-on en effet con-

damner des femmes qui ne savaient pas la souffrance qu'elles infligeaient aux autres, qui n'étaient pas conscientes de la portée de leurs actions? Car il m'est impossible d'ignorer que les dirigeants se maintiennent, entre autre, grâce à la collaboration des dirigés. Hiltgunt Zassenhaus dans son autobiographie, Walls, montre comment la majeure partie de la population allemande a préféré se fermer les yeux, jouer à l'autruche, ne pas s'impliquer (get involved), ne pas prendre le risque de s'opposer à Hitler, permettant ainsi à ce dernier de massacrer des millions de Juifs. Si la population avait refusé de coopérer, certes le cours de l'histoire s'en fut trouvé changé! Mais...

J'aspire à une analyse qui mettrait en évidence à la fois, le degré de responsabilité personnelle d'individus comme Hitler et ses adjoints, dans le développement de la deuxième guerre mondiale, et la responsabilité collective des populations, qui ont permis à ce conflit d'être. Car comme le rappelle Zassenhaus, "God did not let it happen. We did. We, the human race" (p.245). Cette analyse devrait également tenir compte des rapports de force inhérents à une société hiérarchique.

Quoiqu'il en soit, la guerre a aussi signifié pour les femmes la mort d'ami/e/s, de parent/es, de conjoints, de fiancés futurs ou potentiels, etc. Pour certaines, elle fut particulièrement synonyme de solitude et/ou de souffrance. Malgré cela, il semble que les femmes disposent de certains acquis après la guerre. Selon Geneviève Auger, Raymonde Lamothe et Mona-Josée Gagnon, la guerre a donné lieu à une intensification de la lutte pour l'égalité des salaires, à une participation plus grande des femmes au mouvement syndical, à la formulation de revendications aussi nouvelles que le congé de maternité et l'autonomie des travailleuses domestiques. Mona-Josée Gagnon rappelle que:

"pénétrant, grâce à la guerre, des secteurs
secteurs industriels à haute productivité
et à fort taux de syndicalisation, les
femmes s'illustrèrent dans beaucoup
d'endroits comme d'ardentes militantes"
(p.155)

Mais après la guerre la tradition reprend ses droits. Ainsi certaines femmes auraient préféré conserver leur emploi non-traditionnel, mais la préférence est donnée aux hommes. Les garderies et les mesures fiscales favorisant le travail des femmes mariées sont abolies. Les choses étant revenues à la "normale", on retourne ces dernières à leurs chaudrons, et on dirige les femmes célibataires vers les professions traditionnellement féminines, telles le service domestique, l'enseignement et le nursing. Quant aux divisions féminines des forces armées, elles sont abolies en 1946. Cela montre combien les femmes sont une main-d'oeuvre de réserve - "last hired, first fired", comme dit Ruth Pierson (p.22) - autant sur le marché du travail au civil qu'au militaire.

J'espère avoir maintenant démontré que contrairement à la croyance populaire, la guerre n'a pas émancipé les femmes. Elle n'a pas changé radicalement leur statut économique, social et politique, ni les attitudes sexistes de la société à leur égard. Elle fut au mieux un accident de parcours!

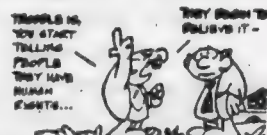
Puissent les femmes d'aujourd'hui se rappeler que même "the massive mobilisation of women during the war years failed to secure them a genuinely equal place in the postwar public world", et que l'état(militaire et civil) n'hésitera pas à se servir d'elles à nouveau pour ses fins. La vigilance des femmes est donc de rigueur pour les années à venir, face à la propagande de l'état et de l'armée les incitant à contribuer aux préparatifs de guerre. Le passé nous a prouvé que ni la guerre, ni l'armée n'a libéré les femmes. Ne l'oublions pas!

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This One



Femmage

Margaret Laurence died at the end of January 1987. In recognition of her contribution to the Canadian society and to literature, we are presenting extracts of a paper presented at Trent University four years before she became ill with the cancer that killed her.

The following excerpts are on the subject:
"My Final Hour of Life."

Margaret Laurence est morte au début de janvier 1987. En reconnaissance pour ses contributions à la société canadienne et à sa littérature, nous reproduisons des extraits d'un discours qu'elle a prononcé à l'université Trent, il y a 4 ans, avant d'être atteinte du cancer auquel elle a succombé.

Les extraits de son discours traitent du sujet
"My Final Hour of Life."

IF I HAD ONE HOUR TO LIVE...

I am being given a unique opportunity. I will not have to postpone until my last gasp the imparting of the wisdom of my accumulated years to a breathlessly awaiting world. Just as well, as I have never been much of a believer in "famous last words." I suppose this is why King Lear's words, "Prithee, undo this button" seem infinitely more moving to me than any highflown rhetoric purportedly uttered by some well known person when on the point of departing this vale of tears. Anyway, here I am, faced with the prospect of delivering the message of My Final Hour. I do not promise that it will be My Finest Hour, but I will do my best.

The basic message of My final Hour would have to be- do not despair. Act. Speak out. In the words of one of my heroines, Catharine Parr Traill, "In cases of emergency, it is folly to fold one's hands and sit down to bewail in abject horror. It is better to be up and doing."

We are faced now with an emergency that concerns not only our own personal lives, but the lives of all people and all creatures on earth. Ours is a terrifying world. Injustice, suffering and fear are everywhere to be found....Our lives and the lives of all generations as yet unborn are being threatened, as never before, by the increasing possibility of a nuclear war. I believe that the question of disarmament is the most pressing practical, moral and spiritual issue of our times. If we value our own lives, and the lives of our children and all children everywhere, if we honour both the past and the future, then we must do everything in our power to work non-violently for peace.

Dr. Helen Caldicott speaks of "psychic numbing," the temptation to shut out from our minds and hearts all the terrifying things in our world. To think that the problems may just possibly go away if we ignore them. To feel that we are totally helpless, and so...why bother trying to do anything? What Dr. Caldicott calls "psychic numbing" I would call "despair" and although I would take issue with the early Church Fathers on many things, I would agree that despair is rightly placed as one of the deadly sins. The problems of our world will not go away if we ignore them. It is not all happening on TV. It is happening on our earth, and we, humankind, are the custodians of that earth. We cannot afford passivity. We must take on responsibility for our lives and our world and we must be prepared to make our government listen to and hear us. Our aim must be no less than humane and caring justice, and peace...for all people that on earth do dwell.

So, if this were indeed my Final Hour, these would be my words to you. I would not claim to pass on any secret of life, for there is none, or any wisdom except the passionate plea of caring. In your dedication to your own life's work, whatever it may be, live as though you had forever, for no amount of careful and devoted doing is too great in carrying out that work to which you have set your hands. Cultivate in your work and your life the art of patience, and come to terms with your inevitable human limitations, while striving also to extend the boundaries of your understanding, your knowledge and your compassion. These words are easily said; they are not easily lived. Learn from those who are older than you are; learn from your contemporaries; and never cease to learn from children. Try to feel, in your heart's core, the reality of others. This is the most painful thing in the world, probably, and the most necessary. In times of personal adversity know that you are not alone. Know that although in the eternal scheme of things you are small, you are also unique and irreplaceable, as are all your fellow humans everywhere in the world. Know that your commitment is above all to life itself. Your own life and work and friendships and loves will come to an end, because one day you will die, and whatever happens after that, or if anything happens at all, it will not be on this earth. But life and work and friendship and love will go on, in others, your inheritors. The struggle for peace and for social justice will go on - provided that our earth survives and that caring humans still live. It is up to you, now, to do all that you can, and that means a commitment, at this perilous moment in our human history, to ensure that life itself will go on.

In closing, I want to quote one verse from that mighty book...more like a vast library...that Dr. Northrop Frye calls "The Great Code," and which has so shaped, sometimes so ambiguously, the imagination, the art and the many facets of faith in our world. This verse is from Deuteronomy, Chapter 30.

"I have set before you life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live."



"Ma dernière heure"

par Margaret Laurence

"... Donc, si je faisais vraiment face à ma dernière heure, voici ce que je vous dirais: Je n'aurais pas la prétention de vous révéler les secrets de la vie, ils n'existent pas, ni de vous enseigner quelque sagesse, si ce n'est un appel passionné à la compassion. Votre propre engagement dans la vie, quel qu'il soit, mérite d'être vécu comme si vous aviez tout le temps devant vous, car on ne se consacre jamais trop entièrement à ce qu'on fait. Cultivez dans votre travail et dans votre vie l'art de la patience et apprenez à connaître et à accepter les limites que votre nature humaine vous impose, tout en vous efforçant constamment d'approfondir votre savoir, votre compréhension et votre compassion. Voilà, c'est facile à dire, c'est beaucoup moins facile à faire. Apprenez ce que vous pouvez de vos aînés et de vos contemporains, ne cessez jamais d'écouter ce que nous enseignent les enfants. Essayez d'éprouver, au plus profond de votre être, la réalité d'autrui. C'est probablement la chose la plus difficile à faire, mais c'est aussi la plus utile.

Dans le malheur, sachez que vous n'êtes jamais seul(e). Sachez que malgré votre petitesse, face à l'infini, vous êtes également unique et irremplaçable, comme chacun et chacune d'entre nous dans l'univers. Sachez que votre engagement s'adresse avant tout à la vie elle-même. Votre

vie, votre travail, vos amitiés, vos amours auront une fin, parce que vous mourrez un jour, et quoiqu'il arrive alors, ce ne sera pas ici. Mais la vie, le travail, l'amitié continueront ici, chez ceux et celles qui vous survivent, vos héritières et héritiers. La lutte pour la paix et la justice sociale continuera, à condition, bien sûr, que notre planète survive et demeure peuplée d'êtres humains doués de compassion.

A vous, aujourd'hui, d'y consacrer tous vos efforts, car nous sommes à un tournant périlleux de l'Histoire humaine et il faut s'assurer que la vie elle-même puisse continuer."

Texte reproduit à votre intention
par la Voix des Femmes, Québec
pour ce 8 mars 1987, pour célébrer
la Journée internationale des Femmes.

Traduction de Danielle Dionne



REVIEWS

Greenham Common: Women at the Wire

By: Barbara Harford and Sarah Hopkins;
published by The Women's Press, London, 1984;
available at Concordia University Library.

On August 27, 1981, 36 women, a few children, and 4 men, set out from Cardiff England for Greenham, a distance of 120 miles. Little did they realise that this peace march called "Women for Life on Earth" would evolve into a permanent all-women peace camp that would eventually inspire similar projects across the world.

Greenham Common: Women at the Wire, a collective expression from diaries, journals and letters, is a moving, terrifying and thoroughly exhilarating book. Moving as it recounts the courageous stand of women who leave behind the 'peace' and comfort of their homes, the security of their studies and/or job and/or daily environment, along with their avoidance of nuclear holocaust information, to live in 'benders' up against a military base site of American Cruise Missiles. Moving also as it describes 30,000 women linking hands to encircle the base, 44 women climbing the fence to dance on Cruise missile silos, and so many other life-affirmations. Terrifying as it relates the violence of policemen dragging women by the hair, twisting arms and legs, the violence of city council members evicting the women, the violence of prison life. Terrifying too as it quotes an American military man saying: "If it was up to me, I'd pour gasoline on them (the women) and burn them." (A frightening reminder that what happened in Chile could happen anywhere.) Exhilarating as it pictures a group of women singing, dancing and weaving webs - symbol of strength and fragility - in the face of all this violence. Exhilarating as it portrays women attempting to live new

forms of community.

I felt challenged by the creativity and wisdom of women up against "Goliath", by their attempts to break down barriers of race, class and sexual preferences, by their celebration of life in new festivals around the seasons, a full moon, the equinox, and by the politicization of women making connections between feminism and disarmament, between the nuclear arms race and the structure of our society. I appreciate the transparency of the women as they note the difficulties encountered in building community: the hurt feelings, the women who left, the problems unsolved, the questions unanswered. I wonder if some alternative strategies toward decision making and toward eliminating leadership necessitate radical transformations in our society to the point of being completely inefficient outside a peace-tent encampment. I wonder too, how long it will take before men can be integrated into the project in order to reveal a microcosm of an egalitarian culture.

Many Greenham women have "paid" dearly their commitment to disarmament and non-violence. Evictions, court cases, imprisonment and so much more violence have been part and parcel of their lives. Recently the women at Greenham Common have been attacked with invisible 'electronic weapons' from within the base.

(Cf. "Zapping Alert", p. 26 of The New Internationalist, December 1986).

I highly recommend this book to all women who dare to believe in themselves and in the future. I recommend it equally to those women who feel disillusioned. The dynamism and hope of these 'women at the wire' is contagious. Any interested man will find out what is possible when women gain a sense of their own power and values.

SOME REVERENCE FOR LIFE MARKS CENTURIES OF THEORY

FEMINIST THEORY: The Intellectual Traditions of American Feminism, by Josephine Donovan, Frederick Ungar, \$9.95, 237pp.

This is not a fireside book. It requires effort. For those willing to wrestle with the major philosophical movements of the last 200 years, Josephine Donovan provides a clear and intelligent guide. In seven essays she takes us through Enlightenment theory, through Marxism, Freud, and Existentialism, to modern radical theory and "the new feminist moral vision."

Donovan, with a Ph.D. in comparative literature, has taught Women's Studies courses for over a decade at several universities. The wide range of ideas summarized and analyzed here is impressive, but Donovan's ability to make theory lucid and intelligible is even more remarkable. Feminist Theory is doubtless destined for widespread use as a text, but will also interest the serious general reader.

Eighteenth-century Enlightenment theory, especially Mary Wollstonecraft's *A Vindication of the Rights of Women*, presented women as rational and responsible, and led to important legal changes. Nineteenth-century theory went beyond this rational, legal thrust to stress the intuitive and collective sides of life. Enlightenment thinkers emphasized the similarities between men and women, while Victorians stressed that differences could be a source of strength for women, who could enter the political arena to supply a much-needed moral perspective. Central ideas include pacifism and cooperation.

Engel's remark ("He is the bourgeoisie and the wife represents the proletariat") may remind the modern reader of "Mister" in *The Color Purple*. Donovan traces the impact of Marx and Engel's on radical and socialistic branches of contemporary feminist theory.

Starting with "Freud was not a feminist," the third

essay begins with his analysis of relations within the family, an area sacred to the liberals. The author follows developments through the work of Juliet Mitchell and Nancy Chodorow, who attempt to reclaim Freud, to new French feminists who oppose him.

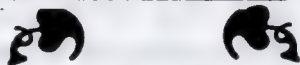
Some of the most important works of contemporary feminist theory - Simone de Beauvoir's *The Second Sex* (1949) and Mary Daly's *Beyond God The Father* (1973) - are based on existentialist philosophy. Donovan summarizes the basic tenets of this modern philosophic movement before discussing their contributions. Existential feminism stresses the importance of a collective effort to "revision" society.

"Radical" feminism stems from the late 1960s in New York and Boston. Many supporters were reacting against the contemptuous treatment they had received from male radicals in the "New Left." Focussing on social justice and peace, the movement launched the idea that the personal is political.

Donovan's conclusion stresses that women have been custodians of humane values for centuries, and their primary belief is in a reverence for life. Feminist Theory shows the wide range of thought within the Women's Movement, and provides an important text for students of philosophy, feminism, and society.

Patricia Morley

Taken from: The Birmingham News, Alabama, Dec. 28, 1986.



An Impressive Study of Medicine and Society.

THE FEMALE MALADY: Women, Madness, and English Culture, 1830-1980, by Elaine Showalter, Pantheon Books, \$19.95, 312 pp.

Often it takes a layman to cut through the jargon created by a profession and demystify its principles. Psychiatry, as I was once told by a leading British

practitioner, is a remarkably imprecise science. I have never doubted the truth of that remark. What Showalter reveals is that it is a science closely tied to social and cultural expectations.

Elaine Showalter's history of British psychiatry from a feminist perspective is a tour de force, a remarkably sane and solid piece of writing. It makes a significant contribution to the understanding of scientific and intellectual movements over the last 150 years, and establishes that "women's" history now belongs to the center rather than the fringes of the discipline.

The title comes from a Victorian phrase and from the statistical evidence that women patients far outnumbered male ones from about 1850 on. The study is grouped in three chronological periods. "Domesticating Insanity" (1830-1870) deals with Victorian techniques of "moral management," when new legislation made the public asylum the primary institution for the treatment of the insane, and when male directors hoped that a homelike atmosphere would bring patients back to rationality. Housework, especially laundry, was considered excellent therapy for female patients, not for males.

By the end of the century, overcrowding had undermined this approach, and Darwinian theories saw madness as the product of organic defects and evil environment. Female nervous disorders such as anorexia nervosa and hysteria became epidemic just as the New Woman began agitating for higher education, entrance to the professions, and political rights. Male psychiatrists saw such behavior as deviant or "mad," and sought to cure unwelcome ideas by increasing the dependency and passivity of women's roles. They had an arsenal of so-called therapeutic practices, some ludicrous and many brutal but all designed to bring women to their senses.

Elaine Showalter is a professor of English at Princeton University and author of A Literature of their Own: Women Writers from Bronte to Lessing. In The Female Malady she uses literature as evidence, finding in diaries,

memoirs, letters and fiction the feelings of women towards illness and incarceration. Since there were almost no female psychiatrists before the First World War (and very few before the Second), the female point of view was sadly lacking.

The Female Malady offers a vital counterinterpretation of women's illness as a consequence of social roles rather than a deviation from them. The research is impressive, the tone quiet but firm. The implications are contemporary, and startling.

Patricia Morley

Taken from: The Birmingham News Oct. 12, 1986, 12F



POUR UN FÉMINISME LIBERTAIRE Micheline de Sève
Montréal, Boréal Express, 1985. 154 pages
par Louise Carpentier
Adjunct Fellow

L'auteure, concernée par des tendances conservatrices dans le féminisme, propose dans cet essai une nouvelle approche fondée sur une conception radicale de la liberté. Sa conception du féminisme ne peut-être qu'anti-dogmatique et libertaire afin de formuler un projet de société où "différence et égalité cessent de s'opposer et où les rapports hiérarchiques cèdent la place à une multiplicité de formes d'échanges libres et créateurs".

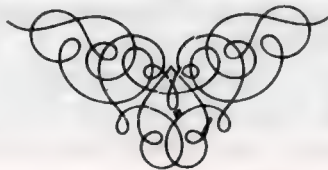
Micheline de Sève, qui détient un doctorat en science politique, est professeure à l'Université du Québec à Montréal. Dans son essai, elle rappelle les tendances du féminisme, les problèmes plutôt récents et les réponses apportées par les théoriciennes de Margaret Mead à Betty Friedman. Elle cherche à apporter une contribution à la discussion politique sur les liens entre le

féminisme et la recherche de modèles sociaux alternatifs. Pour ce faire, elle analyse le système patriarcal (et la répartition du pouvoir) que l'on retrouve dans les régimes communistes et capitalistes. Elle conçoit "le patriarcat comme système de classification des individus selon les comportements attendus de leur sexe, à leur âge et selon leur condition sociale".

L'auteure reconnaît un axiome fondamental pour le mouvement des femmes, à savoir que "le privé est politique", le privé référant au vécu des femmes en particulier les activités non-rémunérées de mère de famille.

Mais l'Etat, comme incarnation du pouvoir patriarcal, est devenu omnipotent par l'ampleur des services sociaux offerts (services de santé, écoles, etc) et des politiques familiales (mais pas encore de travail domestique rémunéré). Les femmes, de par leur rôle de génitrice, sont "en mesure de défendre une vision libertaire du rapport de l'individu à l'Etat, du privé au public, du non-travail au travail". Pour elles dont la "liberté est conditionnelle plutôt que contraire à celle de leurs dépendants" (enfants, vieillards, et malades), il s'agit de rechercher un pouvoir et les modèles de relations non-hiérarchiques, libérateurs et souples afin de briser la polarisation sexuelle prédéterminée.

Enfin, l'ouvrage de Micheline de Sève constitue un essai bien documenté, comportant une bibliographie de titres cités (livres, articles et autres documents), en majorité de langue française, et des notes intéressantes et utiles pour les personnes intéressées au féminisme.



FEMMES ET EMPLOI, le défi de l'égalité
Hélène David, Presses de l'université
du Québec, 1986. 477 pages

par Danielle Dionne

Un livre important, d'une facture simple et directe, d'une documentation soignée et abondante. Une analyse serrée et rigoureuse de la machinerie complexe et inexorable qui permet au patronat des pays industrialisés de maintenir les multiples biais "légaux" par lesquels on peut assurer la présence, sur le marché du travail, des réserves de main-d'oeuvre docile et bon marché.

Même si, comme en témoignent les exemples décrits dès les premières pages (p. 13,14,15) les efforts du syndicalisme sont parvenu à combler, à certains égards, l'écart de salaire entre hommes et femmes; même si une mesure de déblocage s'est produite dans la ségrégation des emplois dits "féminins" après la IIe Guerre mondiale, -- les chiffres sont là, inexorables, qui démontrent que les femmes sont encore majoritairement dans les emplois les moins bien payés. Dans les meilleurs emplois, le jeu des classifications permet aussi de maintenir l'avantage des salaires masculins. On voit aussi que là où les hommes pénètrent les domaines d'emplois traditionnellement féminins, ils le font par le haut, tandis que les femmes qui accèdent aux emplois masculins le font par le bas de l'échelle. (p. 16 à 20).

Une très importante bibliographie de travaux de recherche, aux Etats-Unis, au Canada, au Québec, en France, en Suède, etc., fournit une variété d'exemples prouvant que les mêmes conditions et les mêmes méthodes patronales maintiennent les mêmes inégalités, en dépit

de progrès appréciables, résultats de l'organisation féministe et syndicale.

Le livre prend soin de rappeler le rôle de la conscientisation sociale imposée par la culture ambiante, comme les stéréotypes de jeux et d'activités offerts aux petits garçons et aux petites filles. On rappelle la question si souvent posée à une femme qui s'intéresse à un métier "masculin"; que veut-elle prouver? est-elle une "vraie" femme?

Hélène David dénonce de façon convainquante les vieux mythes du genre "les différences entre hommes et femmes sont biologiques, donc naturelles, donc inévitables... donc l'égalité d'emploi est illusoire..."

On pourrait peut-être souhaiter une analyse aussi efficace de la nature du système économique dont le fondement même exige ces inégalités et ces réserves de main-d'oeuvre plus soumise et meilleur marché, qu'elle soit féminine, tiers-mondiste, ou provenant des minorités ethniques dans les divers pays de la haute technologie.

Ceci dit, le livre d'Hélène David a l'immense mérite d'être admirablement bien organisé, ce qui en facilite l'accès et l'usage. Les tableaux de statistiques faciles à comprendre, les textes de loi ou les rapports faisant autorité, les exemples frappants et la grande variété des sources d'information en font un outil remarquable, je dirais même une arme défensive de premier ordre.

Il s'impose d'autant plus que la croissance de la main-d'oeuvre féminine au Québec, dans le tertiaire (services et autres travaux non industriels) et dans les secteurs manufacturiers, -- 74,7% et 64% respectivement, entre 1971 et 1981, souligne l'urgence de l'organisation des femmes, tant sur le plan syndical que sur le plan politique.

Ajoutons que le livre s'attache, avec la même rigueur d'analyse bien documentée, aux problèmes de santé au travail, aux cadences infernales de la sacro-sainte "productivité" (bonneterie de Bailleul, France), aux inquiétants "mérites" du virage technologique...

Bref, disons pour conclure cette analyse nécessairement trop brève, que le livre d'Hélène David nous fait réfléchir encore plus: que le défi de l'égalité d'emploi dans les pays industrialisés est, en fait, le défi de l'égalité pour toute l'humanité, -- et que le rôle des femmes et des mouvements est de plus en plus décisif à ce chapitre.



Nuclear Madness

I'm a film buff. I use movies to relax, to cheer up or just to have fun. Some weeks, I can see three of them and I go alone, most of the time, so I can be more attentive to the message the screen is trying to express.

I went to see Silkwood in August of 83 because I liked very serious topics and the nuclear issue seemed serious enough for me at the time.

Saying that the movie was very well written, well acted and innovating seems more important than telling which scene impressed me most, but thinking further, the trivial little element I remembered may become the symbol of this film's message. Nothing like Meryl Streep's rendering of Amazing Grace sung with an untrained and husky voice could have reached me more.

Apart from making us aware of the dangerous nature of nuclear energy, the film enlightened the general public about a very obscure world we were used to see only described in it's most extreme moments. But demystifying nuclear

plants was not this film's only goal; Silkwood tells the tale of Karen Silkwood, a very true individual implicated in the very true story of a nuclear plant worker who discovers just how far her plant is willing to go to maintain productivity and social "rest".

She is eventually murdered because she knew and did too much about the population's safety. The horror stories this movie uncovers are endless.

Silkwood was a hard movie to take but, somehow, it didn't keep me up at night...

Six months later, I saw a made-for-television drama about nuclear war, dished out by ABC during their November blitz to attract viewers. Ah! Those Neilson ratings can drive networks to interesting extremes...

This unlikely plot was badly written, badly acted, and thinned down extensively, however it did manage to trip down along a few unexplored alleys (unintentionally I'm sure).

The Day After merits lie in what it shows at the beginning; the escalation and developments leading to the conflict, the workers in the missile silos, urban and rural families different survival...The scene portraying the actual explosion is the most interesting. The stylized graphics depicted all the horror without desensitizing us. These were the movie's best features by far and certainly the best I had ever seen.

Their handling of the aftermath was less successful. I would have retitled it The Day Before but that wouldn't have reflected the producers' and writers' visions. A few minutes after the end of the program, the presentator, Ted Kopell, breaks the good news to us: "Look outside, everything is still there..." That night I must admit I did have a little trouble sleeping and I did look outside just to make sure.

Three days later, my philosophy teacher showed the class the very talked about documentary If You Love this Planet. This critically acclaimed piece follows a physician, Dr. Helen Caldicott, on a speech tour where she talks about the medical effects of a nuclear explosion and radiation on the earth's population.

The description of the asphyxia of the people in the bomb shelter, in all it's gory details, proves how futile such measures can be and remains an excellent example of what kind of issues are raised in the movie.

This was fiction no longer...and that is what made If You Love this Planet more terrible than the two previous films. The film's look at the militaristic ideology of governments (especially R. Reagan's) was done in depth enough to uncover the propaganda and simply enough for everyone to understand it....even the government of the United States. And the protest it (the U.S. government) publicly made over this film was all it needed to become a hit.

By this time, the nuclear bug had caught me. I was reading everything I could find on the subject, even an article in the Gazette describing Montreal's destruction in the event of an attack. I should have stopped there that week - I should have stopped there that year, but I was young and foolish so I went a step further; two days later, I committed a crime against my emotional well-being: I went to see the movie Testament.

My reaction to this film is probably the best advertisement it could get...The overall production was so impeccable that you had no choice but to identify with the story; the writing, the directing and the acting were amalgamated to make it seem true and realistic, so much so that it proved almost dangerous for such a grave topic.

Never had anything dove so deeply in the emotional and psychological effects of the idea of nuclear destruction. We first got to know and like the suburban family portrayed in the film and, little by little, we saw them decline and die.

With this movie I discovered another dimension to violence because this time violence was seen through a woman's eyes.

Linn Littman, the director, wanted to explore this issue specifically with women in mind and the results present violence as never before.

This is where Testament stood alone among the movies I had seen before - it gave us another angle from which violence could be examined. Seeing violence through calmness, almost softness made us realize the total horrors of it. The total horror without the benefits of the release of revenge and gore and cries and screams...Seeing the whole of humanity forced to resignation in this way, comparing it with other visions, shed some new lights on the links between war and violence and men and women. This was too much for me to take. The next year was spent jumping at the sound of sirens and trying to figure out which part of the city would be the safest. I eventually got over it but I still think Testament was the piece of fiction that had the greatest effect on me. It told me about the greatest violence there could ever be and how it touched women most particularly.

By: Christiane Savard.

All Quiet on the Western Front

Universal International Productions, 1930.

Reviewed by Jo Anne Beggs

All Quiet on the Western Front is a sobering film. Portrayed is the naiveté of the society of 1917 toward war and the awakening of participants to its horrors. Powerful because of the sobriety of its images and directness of its messages, this is a film whose impact remains fifty-six years after production. Dealing specifically with the experience of nineteen year old recruits during W.W.I, the film addresses many vital issues.

The following myths and realities of war are juxtaposed during the film:

- the ideology of war (sons must defend their country be "iron men", parents must send sons as leaders, duty is greater than personal ambition, dying for a country is "beautiful and sweet") versus the fact that war is started and maintained by those least negatively affected (soldiers are fodder, war benefits manufacturers, "Kaiser had everything but a war")
- the naiveté of young men toward war (enlisting to flee school, craving the exoticism of bayonet training, the fervor of parades, being touted as heroes) versus the misery of life on the front and the mindless slaughter of battle (whole platoons wiped out, weeks spent in bunkers during constant shelling, no food, rain, mud, droves of men falling under fire)

The film also shows:

- the depersonalization necessary to train soldiers (rude awakenings to hierarchy, subordination, humiliation. "First thing to do...forget who you are...will be... I'll make you hard boiled soldiers...I'll kill you")

- that war scars and makes misfits out of young men (soldier knows that the fervor doesn't correspond to the reality, can't be civilian after life-death existence on front, feels civilians don't understand that defense of country not worth death, experiencing and witnessing it.)
- that war is a machine to be maintained, even when decrepit, and at all costs (supplies and equipment defective, no food, no clothing, recruits accepted at 16 rather than 19 years of age, "Germany will be empty" as youth recruited and slaughtered, countries more willing to slaughter men and continue war than agree on armistice.)

Despite its age, All Quiet on the Western Front is far from outdated.



Speaking Our Peace

Directed by Terri Nash and
Bonnie Sher Klein
Executive Producer: Kathleen Shannon
NFB, Studio D, 1985
Time: 1 hour

The film contrasts the feminist concepts of cooperation sharing of resources and acceptance of diversity with the militaristic "win-lose" ideology -- an ideology that sees the world as divided into opposing camps and uses the "threat system" (you better do it my way -- or else!) to maintain a dominant position.

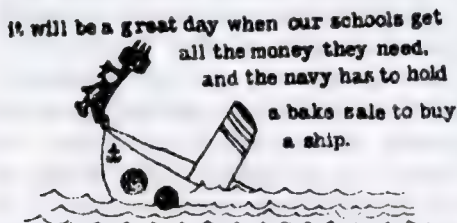
Women singing together, marching together and defying authority together illustrate the underlying theme that "peace" is more than the absence of war. There are empowering images of women protesting the Cruise at England's Greenham Common, trying to establish rapport with Russian women in Moscow and protesting arms contracts at Toronto's Litton Industries.

The film eschews sensationalist imagery of past and potential devastation, thus avoiding the trap of showing women as "sentimental" and "hysterical." Instead, it is a forum for informed, committed, tough-minded women to "speak their peace." Margaret Laurence, Ursula Franklin, Muriel Duckworth, Rosalie Bertell and Marian Dewar eloquently analyze the social costs of the arms buildup to the superpowers involved and to the Third World countries. They are also concerned that world-wide nuclear testing has already damaged us. Low-level radiation is putting hazardous waste into the environment that weakens all of us and damages the gene pool.



The women make it clear that peace is not easy or cheap or painless -- but exhort the rest of us to "speak our peace" for the sake of all our children.

Kathy Silver
February, 1986



37.2⁰ Le matin de Jean Jacques Beinen, France

par Muguet Saleeb

Un lieu indéterminé caractérise tout le film. Un décor plus ou moins morne imbibé de tristesse accentue le sentiment d'une négation de l'âme.

Le personnage principal vit un échec dans sa vie professionnelle d'écrivain. Sa rencontre avec Betty, une jeune femme bien jolie et attirante, à la fois tendre, frivole et violente, qui recherche une dépendance envers un homme, l'encourage à poursuivre son rêve de percer dans le monde de la littérature. Ceci dévoile l'image parfaite de la femme qui encourage son "homme" dans ses ambitions tout en négligeant les siennes. Les nécessités de la vie les obligent à lutter durement pour gagner quelques sous.

A travers cette dure épreuve, la folie s'empare de Betty qui manque de 'réalisme'; sa folie est loin d'être prise au sérieux, mais plutôt expliquée par des phrases attribuées à la femme. Ex: Elle est dans sa période du mois, elle veut un enfant, elle cherche de l'affection, à se faire remarquer, ou tout simplement, elle est folle... Comme si c'était une situation complètement normale pour la femme puisqu'elle n'est pas de nature violente. Elle est enfin emmenée à l'hôpital après s'être arraché un oeil, là où elle connaît une mort tragique, étouffée par son amant désespéré de la voir se détruire. Il a enfin reconnu le fait qu'elle a besoin d'aide, mais il est trop tard, il vaut mieux la tuer. Elle ne vaut plus rien, ni tête, et surtout ni apparence... Ainsi le couple s'éteint.

Le dénouement se joue sur une note d'espérance, alors qu'on entrevoit la possibilité d'une réussite dans la carrière de l'écrivain, et un échec dans la vie de la femme; l'aspect littéraire estompe l'aspect humain.

Qu'importe la mort d'une femme si un écrivain s'accomplit. L'auteur n'essaie aucunement de comprendre le motif qui a poussé la femme à agir ainsi. Betty a une vision très négative de l'homme; ils ne veulent que se servir d'elle, de son corps, de son âme. Cette pensée n'a pas été développée durant le film, comme si ce n'était pas assez important. Le film aurait pu avoir un autre déroulement, je dirais même, un peu plus intéressant si cette idée avait été approfondie puisqu'elle touche bien des femmes.

Betty a dû passer à travers ses angoisses, ses peurs, ses craintes, son incompréhension de la réalité qu'elle vit, seule, sans l'appui de personne, comme beaucoup d'autres femmes.

La femme a complètement été ignorée dans le film. Ses sentiments, sa manière d'agir, sa confusion, etc. Il y avait un manque flagrant de respect pour ce qui touche le besoin de la femme. Outre le fait de la présenter comme femme objet (corps souvent nu pour aucune raison autre que plaire aux spectateurs), femme soucieuse de son amant, elle n'avait aucune importance dans le film.

La violence de la femme se relie à sa folie ni plus ni moins. Il y a aussi le comportement typique de la femme causé par des problèmes "physiologiques": menstruation, migraine, frustration, cheveux mal coupés, etc..qui expliquent les sautes d'humeur de la femme et parfois même son agressivité

Que la paix soit en moi,
Et quelle soit sur la terre.



A Short List of Some Other Recent Books on Women and Peace

Compiled by: Jo Vellacott.

An impressive number of books on this topic have been published in the last few years; the following list is only a selection compiled by Jo Vellacott.

Pam McAllister, ed.: Reweaving the Web of Life: Feminism and Nonviolence. Philadelphia, New Society publishers, 1982.

This is still one of the foremost anthologies, containing historical, reflective and practical writings representing a variety of points of view.

Barbara Deming: Prisons That Could Not Hold. San Francisco Spinsters Ink, 1985.

Contains Barbara Deming's "Prison Notes", a classic of nonviolence from 1964, together with "Seneca 1984," the moving experience of a walk and a confrontation, just a few months before Deming's death from cancer. If you want to understand nonviolence, read this book.

Birgit Brock-Utne: Educating for Peace: A Feminist Perspective. N.Y. Pergamon Press, 1985.

A truly international book by a Norwegian writer, this is convincingly based on sound scholarship and a strong feminist point of view. One of those rare books that clarify issues and give realistic ground for hope.

Betty Reardon: Sexism and the War System.

N.Y., Teachers College Press, Columbia University, 1985.

A profound analysis of the depressing "depth and pervasiveness of the problem" suggested by the title, but leading towards hope that understanding

the connections will lead towards alternatives.

Ruth Roach Pierson and Somer Brodribb, Eds.,
Women and Peace: Theoretical, Historical and
Practical Perspectives. London, Croom Helm, due
early 1987.

An interesting collection of articles on a wide
variety of related topics with particular value
for improving our knowledge of the history of
women's work for peace. The papers were originally
given at conferences held in Toronto and in
Stuttgart, are widely international in authorships
and subject matter. Available soon.

Mary Sargent Florence, Catherine Marshall and C.K. Ogden:
Militarism Versus Feminism: Writings on Women and
War. Edited and introduced by Margaret Kamester and
Jo Vellacott. London, Virago, 1987.

A small collection of reprints from 1915, written
in response to the First World War and still
appallingly topical now.



HERIZONS , la revue féministe manitobaine risque de fermer ses portes et nous demande notre aide. L'apport culturel, social et politique des revues féministes n'est plus à défendre: il est reconnu et certain. Et pourtant, l'on veut cesser de subventionner Herizons, non à cause de son état financier, mais pour des raisons politiques. Écoutons ce que l'équipe de Herizons nous dit dans une lettre du 11 février, 1987:

"Until recently, we believed that we could not apply for funding past the fifth year, and we have initiated fundraising efforts and direct appeals to our subscribers to help make it through the publishing year. Recently, however, we have been told by sources in the Department of Employment and Immigration that the decision to stop Herizons funding after this year was a political one, and we are outraged that the decision was not made on the stated financial criteria under the L.E.A.D. program. Other L.E.A.D. projects are able to re-apply for funding past the fifth year if they demonstrate financial growth, and we feel we have done this by reaching the halfway mark in self-generated revenues.

"We have sent a telegram to the Minister of Employment and Immigration Benoit Bouchard, outlining our concern over the decision not to allow Herizons to continue to apply for funding, and we are appealing to you to support us by writing to the Minister in Ottawa.

Oui, écrivez au Ministre. Quant à nous, nous faisons circuler la pétition suivante:

Nous, soussigné/e/s, voulons que Herizons puisse continuer à servir la communauté des femmes manitobaines et canadiennes.

Nous voulons que Herizons puisse continuer à demander des subventions auprès du gouvernement fédéral. Nous voulons que Herizons recevoir un traitement égal.

NOM

PROFESSION

A N N O N C E S / A N N O U N C E M E N T S

AU MOIS DE MARS

- 11 mars International Youth Tour for Peace and Justice with Glen Hilke - 7:30 pm - West Islanders for Nuclear Disarmament - Cedar Park United Church, 204 Lakeview, Pointe Claire - info: 694-2624
- 25 mars Dr. Don Bates of the McGill Study Group and the Physicians for Social Responsibility on "Peace and Power: A Global Perspective" - 7:30 pm - 1455 de Maisonneuve W., room H-762 World Federalists of Canada - info: 276-1933

An opportunity to Reclaim Earth Body as Sacred with Starhawk

Starhawk, woman, teacher, lecturer, author of the Spiral Dance: A Rebirth of The Ancient Religion of the Great Goddess (Harper and Row, 1979) and Dreaming the Dark; Magic, Sex and Politics (Beacon, 1982) is coming to Montreal. Thursday, April 9, she will give a public lecture "Reclaiming the Goddess" which will explore the history and mythology of the ancient religions of the Great Goddess. Slides show us Goddess images and sacred sites of many cultures, in which the earth itself, nature the human body and sexuality, and the creative power of women and men were seen as sacred. We will explore the meaning of this history and these symbols in empowering women and men today.

Starhawk teaches at several San Fransisco Bay Area colleges and travels widely lecturing and giving workshops. She has worked and played with Mathew Fox at the Center for Creation spirituality and most recently has been working with the National Film Board of Canada on a film about women and spirituality.

Harcourt Brace Jonanovich, Canada

PRESS RELEASE

Publisher : Virago Press

Title : MILITARISM VERSUS FEMINISM

Author : Catherine Marshall, Mary Sargant
Florence, C.K. Ogden

New Introduction by:

Margaret Kamester &
Jo Vellacott

Pub Date : March 18, 1987

Price : \$10.95 Paperback

*A passionate denunciation of war and the effects of
militarism on the lives of women throughout history

*First published in 1915 and now for the first time in
paperback

*...THE MORE MILITARISTIC THE SOCIETY, THE LOWER THE STA-
TUS OF WOMEN..."

The Editors

THE INTRODUCTION

Margaret Kamester and Jo Vellacott describe the background, political climate and the lives of the authors whose documents are reprinted in this book. They examine the pre-war suffragism developments and their links with the international peace movements up to the time of the First World War. The extensive notes include a wealth of early feminist material discovered by the editors while researching the book.

THE BOOK

The theme of this passionate book, written in the first horrible stages of WWI, is that 'militarism has been the curse of women...In war man alone rules; when war is over man does not surrender his privileges...War, and the fear of War, has kept women in perpetual subjection.' Citing the works of anthropologists, historians, sociologists and feminists, the authors sweepingly demonstrate that coun-

tries and epochs devoted to the ideals of warfare have always derided the status of women. They argue too that militarism has come to dominate education and the writing and teaching of history. Labour activist and pacifist Catherine Marshall urges women to enter politics to extend their skills and virtues into the public sphere. But for peace to become a true alternative, women must first be given the vote. Militarism versus Feminism, still speaks with a fresh and relevant voice to the vital issue of peace in our time.

THE EDITORS

Margaret Kamester is a researcher at the Simone de Beauvoir Institute, Concordia University, Montreal.

Jo Vellacott is a researcher and teacher in the Women's Studies program at the Simone de Beauvoir Institute, Montreal. She is the author of Bertrand Russell and the Pacifists in the First World War, 1980, and is currently working on a biography of Catherine Marshall.

For further information regarding this title or about the Editors please contact Paule Deneau at 782-5170(416).

VIRAGO PRESS

and HARCOURT BRACE JOVANOVICH, CANADA

in co-operation with the SIMONE DE BEAUVOIR INSTITUTE

**cordially invite you to attend a reception
to celebrate the publication of the book**

MILITARISM versus FEMINISM

edited by

Margaret Kamester and Jo Vellacott



Wednesday, March 18th, 1987

5:00 p.m. - 7:00 p.m.

**The Faculty Club, Concordia University
1455 de Maisonneuve Boulevard West
Montreal, Quebec H3G 1M8**

**Henry F. Hall Building
7th Floor
(s.v.p.: use elevators)**

Jo Vellacott will be leaving the Institute at the end of this academic year. We are planning a Festschrift volume to mark her work at the Institute.

Jo Vellacott nous quitte à la fin de cette année académique. Nous allons préparer un volume de Festschrift pour marquer le travail de Jo à l'Institut.

CALL FOR PAPERS

The Simone de Beauvoir Institute is planning to publish an edited volume dedicated to Jo Vellacott. Publication is tentatively scheduled for January 1989. We are therefore asking for paper submissions and proposals related to research and teaching in Women's Studies with special emphasis on Women and Peace: Feminist Perspectives.

- a) Deadline for indicating intention to contribute to the Festschrift: APRIL 8, 1987
(a tentative title and one paragraph summary).
- b) Deadline for receiving the completed manuscripts: DECEMBER 31, 1987.
- c) Please send your submissions to:

Arpi Hamalian
Principal
Simone de Beauvoir Institute
1455 de Maisonneuve Blvd. West
Montréal, P.Q., Canada, H3G 1M8
(tel: 848-2374)

L'Institut Simone de Beauvoir a l'intention de publier un volume dédié à Jo Vellacott au début de Janvier 1989.

Aussi, nous vous demandons votre collaboration et aimerions que vous nous soumettiez un projet d'essai relié à la recherche et à l'enseignement relatifs aux femmes. Nous privilégierons les essais qui traiteront des Femmes et de la Paix: perspectives féministes.

SHOUT... IT ♀UT!

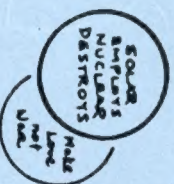
PEACE SONG

GENTLE ANGRY WOMEN

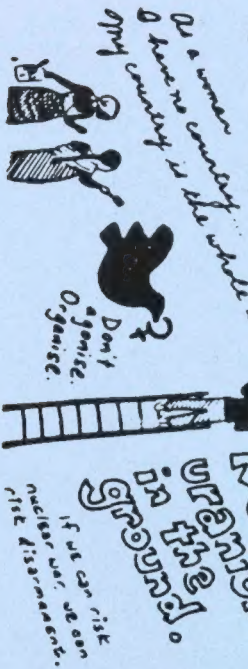
We are gentle, angry women
and we are singing, singing for our lives.
We are missile-stopping women
and we are singing, singing for our lives.
We are anti-nuclear women
and we are singing, singing for our lives.
We are brave and frightened women
and we are singing, singing for our lives.



PEACE BUTTONS

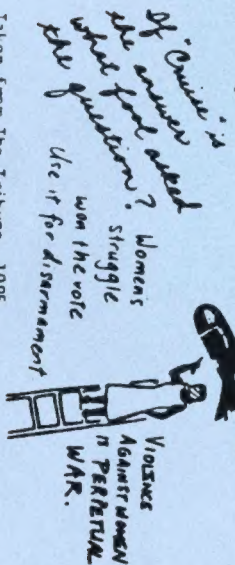


Women can't hold up half
the sky if men blow up
the world.



PEACE NOW

AND WE SHALL BUILD
AN ARMS FREE
GREENLAND
AND
PLEASANT LA



ACTIONS